

# Interracial News Service

## A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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### ALL MEN ARE BROTHERS

*Message of The Federal Council of the Churches of Christ in America, for the 29th Annual Observance of Race Relations Sunday, February 11, 1951, marking Brotherhood Month. For the drafting of this Message The Federal Council of Churches is indebted to Mrs. Douglas Horton.*

**A**LL MEN ARE BROTHERS. This is not a statement of a pious hope nor an idealistic goal. It is the statement of a fact. Time's moving finger writes for all to read that when men fail to act as brothers they violate the laws of God. Men who deny true kinship with their fellowmen, all fellow-men, find themselves at odds with their own destiny.

The world is waking to the claims of brotherhood. The scientists declare that all men are one species. Science gives no sanction to the myth of race, no defense for prejudice. The statesmen of the world sense the significance of man's "inalienable right" to life, his right to eat, to work, to dwell in safety, and in peace. In East and West the globe stirs with the strivings of men whose manhood seeks to claim full status in the sight of God and men. Men everywhere assert their right to be real persons, not chattels, not underlings, but equals, brothers, self-respecting, free. Even the dictators win their dire power by promising collective strength to guarantee men's rights.

And what do Christians do about this driving urge toward status?

Some give it motive power by acting like the brothers that they are. Too many others live as though it were not true that all men are the sons of God who made men of one blood. Too many talk of love but live in isolation from their brother men. Too many scorn their fellows, dealing with them as "lesser breeds without the Law" of God's creative love. Too many draw apart in man-made boundaries, excluding men they will not claim as kin because those men have different features, different skin and hair.

Yet Christians are the guardians of the truth that all men are the sons of God and cannot but be brothers. If we took that truth as literal, if we acknowledged kinship with all men, we could provide a groping world with light for solving problems yet unsolved. We shall not all agree on how our brotherhood should be expressed; we shall dispute the merits of this covenant or that; there will be those who in good faith vote yea on bills which call forth others' nays. But Christians have a standard for their choice. If they would make all judgments in the light of what would serve a brother's need they would, indeed, lead on to righteousness.

The Christian who believes that men are sons of God will not deal with them as things, pawns in his game, mere units in his shop. Men are not tools for other men. Men are each other's brothers. What serves one at the cost of others' welfare cannot be the will of God Who loves them all. Until men find a way of life which gives to all men opportunity to be their best we cannot have the blessing of true peace. This is a law of nature binding men as truly as other laws of nature bind the stars; for He "that made the world and all things therein . . . hath made of one blood all nations of men"; and God is love.

Those who dare to claim God's love are challenged to discover how God's will for all His sons can be fulfilled. This is no easy task. The tangled skein of our relationships tempts us to take no action lest we do something wrong. Some men will greet acts of good-will with fear, resentment or treachery. But men of God are not deterred by human obstacles. In patience and in faith they seek the way in which God's will for man can be expressed. They know God's will is done by little men who grow to greatness as they work with Him to make their lives reveal God's law of brotherhood. **ALL MEN ARE BROTHERS. GOD HAS SO DECREED.**

## BROTHERHOOD AFFILIATES

*Quotations from prominent church and lay leaders expressing their views on the importance of brotherhood today.*

PRESIDENT HARRY TRUMAN—

"The spiritual truth that all men are brothers is an expression of the Fatherhood of God. . . . In directing the attention of its member communions to this moral principle, the Federal Council of Churches is making a significant contribution toward the better world deeply desired by all mankind."

BISHOP A. R. CLIPPINGER, SR., *Evangelical United Brethren Church*—

"The Church more than any other institution is in a position to break down race prejudice and establish right relations among men."

DESMOND W. BITTINGER, *Church of the Brethren*—

"To say piously that 'all men are brothers' without at the same time giving to each of them at least some similarity of economic opportunity, is to make a mockery of language."

BISHOP W. J. WALLS, *African Methodist Episcopal Zion Church*—

"Race relations in America is growing steadily better, thanks to the pioneer work of the Federal Council through its Race Relations Commission and its declaration on human rights. . . .

THE REV. EDWARD HUGHES PRUDEN, *President, The American Baptist Convention*—

"We must provide in our own land a moving demonstration of a spiritual unity in diversity which transcends all racial and national differences."

BUELL G. GALLAGHER, *Author, Educator, Washington, D. C.*—

"In the present world crisis, brotherhood is not optional. Even if religious idealism and democratic hopes did not invoke brotherhood, civilization's survival demands it."

GOVERNOR CHESTER BOWLES, *Connecticut*—

". . . All over the world men are measuring America's maturity and its capacity for leadership by our ability to live together in full brotherhood, respecting each other's race and color and creed."

THE REV. JAMES H. ROBINSON, *Church of the Master, Presbyterian, New York City*—

". . . With the eyes of the world focused on America, what we do in regards to human relations speaks more loudly than what we say."

DR. L. W. GOEBEL, *President, Evangelical and Reformed Church*—

"There is an eternal law of God which will remove the barriers which now separate us."

WALTER P. REUTHER, *United Auto Workers, CIO*—

"America must get on with the positive job of building democracy by putting its own house in order in terms of civil rights."

MRS. EDITH S. SAMPSON, *United Nations*—

"The deepening of interracial understanding is not only heartening but profoundly significant."

DR. HUGH IVAN EVANS, *The Presbyterian Church USA*—

"Let us decry racial ugliness, but let us also commend warmly and heartily every instance of beautiful understanding between peoples of different races."

RALPH J. BUNCHE, *United Nations*—

". . . We cannot have two brands of democracy — a pure or first quality democracy for export and an imperfect, factory-second quality for home consumption. We must live what we swear by."

## AROUND THE WORLD

### Hawaii

"The people of Hawaii are legally entitled to statehood, (*Interracial News Service*, March-April 1947) they want statehood and they are equipped — in terms of the culture and economy they have developed — to live up to the responsibilities of statehood," wrote Paul F. Brissenden, in the *New York Herald-Tribune*, of November 10.

". . . In its report to the present session of Congress on statehood now for Hawaii and Alaska, the majority of the Senate Committee on Interior and Insular Affairs pointed out that 'In each of the thirty-five previous instances in which territories have been similarly incorporated into the Union, statehood has followed after the inhabitants of the territory had demonstrated their adherence to the American form of government, their desire for statehood and their ability to support it.'

Mr. Brissenden pointed out that the Hawaiians have sixteen times petitioned Congress for statehood status; that in addition they enacted thru their Territorial Legislature a law providing for a Hawaiian Constitution Convention with elected delegates; that through this process they have hammered out a "Constitution for the State of Hawaii." He cited the excellent Hawaiian school system, with illiteracy among the people of the Territory almost non-existent; their agricultural economy resting chiefly upon the production of sugar and pineapples, and that their wage structure "reflects a scale of compensation to agricultural workers which compares favorably with such scales on the mainland."

In pointing out that there is strong mainland sentiment for the statehood of the island, the writer calls attention to the pending Hawaiian Statehood Bill passed by the House of Representatives last March, 262 to 110, and reported out of the Senate Committee on Interior and Insular Affairs in July by a 9-to-1 vote. Added to the favor of the President of the United States for Hawaiian and Alaskan statehood are the resolutions of support from such national organizations as the Governors' National Conference, the Congress of Industrial Organizations, the U. S. Chamber of Commerce and the National Education Association.

In citing the argument against statehood for this Territory the writer mentions the view expressed by many "that it is politically inexpedient, that it would enhance the potency of what is called the 'Communist menace' in the Islands; that the granting of statehood would incorporate an alien community into the sisterhood of States and that because of their isolated geographical position they could not be expected to develop into a genuine American community."

Disagreeing with this point of view, Mr. Brissenden writes: ". . . As for the Communist menace, it is non-existent in this territory." His extent has "always been much exaggerated." He refers to the findings of a sub-committee of the House Un-American Activities Committee in their visit this year to investigate, and concludes that "according to the sub-committee the maximum strength of Communism was reached in 1946."

In referring to the people and culture the writer states that while the Caucasians in Hawaii are slightly outnumbered by the Japanese and that the population is heavily made up of citizens of Oriental extraction, "in terms of personal habits, dress, language, education, aspirations and ideals they are American. . . . Hawaii is an island melting pot. . . . It is not true that all race prejudice, or even all discrimination stemming from such prejudice, has been rooted out. Even in my short sojourn I have sensed some undersurface stirrings of racial discord and discrimination. It would be incredible if this were not so. But the Hawaiian people are making progress with their racial problems. . . .

### Some Quick Glances

#### "Inside Hawaii"

"The stories of complete racial equality in this paradise of islands are so many myths . . ." wrote Milton A. Smith, war correspondent enroute to Korea, in the *Kansas City Call* of November 24.

In an article on some phases of the general social conditions as he saw them in Honolulu during a short lay-over, Mr. Smith points out that despite the vast beauty of the island — from the beautiful landing at Hawaii, through the bedecked main streets with the gay people on holiday from the mainland, and the idyllic hotel where Pan American Air Lines passengers are housed overnight — the Island is no Paradise.

"Mainland born colored persons live in the shabbiest part of the town. Nearly all colored people live in 'Cha 4,' a U. S. government housing project, or in the neighborhood of Smith Street, a former red-light district. . . . There are no colored policemen, ministers, firemen, doctors, dentists or teachers. . . . Most of the policemen I saw were Hawaiians. Native Hawaiians, Filipinos and Nisei worked the air terminal and department stores; the airport red caps are colored. . . . The help wanted sections

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Race Relations or of The Federal Council of the Churches of Christ in America.

of the Honolulu Advertiser contain such insertions as: 'Man, haoli, 30' . . . and 'Typist, haoli . . .' desire jobs. 'Haoli' is the catchword; it means white. It is an Hawaiian word which in that language once meant 'stranger' but now it means white and right.

" . . . The Department of Health published population figures like this: Hawaiian, Caucasian, Chinese, Japanese, Korean and 'all others' — which means mainland born colored people. There are about 1,756 of such 'others.'

" . . . One colored man is said to own a taxi business serving 'haolis'; and another . . . has a vital job with the Oahu Paper Company. . . . One of the most important and articulate colored men in Honolulu is a government chauffeur who lives in one small ground level room. . . . He once lived in Cha 4 but was ordered out on a trumped-up charge of gambling because he had been outstanding in colored civic affairs. . . . He has been instrumental in getting the city to observe Negro History Week and has had his name favorably mentioned in the daily papers. He attends Central Union Church—white. This is probably the only community of American colored people of this size which does not have a church. No one talked to knew of a colored church anywhere."

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There is no racial friction among the 4,500 students enrolled at the University of Hawaii in the Manoa Valley or among the 90,950 pupils in the Territory's 188 public schools. Caucasians, Japanese, Chinese, Hawaiians, Filipinos, Koreans, Puerto Ricans and Samoans mingle in classes and in social and athletic activities, said Dr. Karl C. Lebrick, vice-president of the University. "There are no racial blocs here," he related, "and I believe from our cross-section of Hawaiian life on the campus there is no danger, as some fear, that non-Caucasians will ever band together to take over the new state. We have intermarriage among whites and non-Caucasians." (*Chicago Defender*, Dec. 9).

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When the new territorial legislature convenes here at Iolani Palace in January, one of the 15 senators will be a Negro lawyer, Wendell F. Crockett of the island of Maui, a Republican. A threatened contest over Crockett's election on Nov. 7, when he defeated his Democratic opponent by 43 votes, has apparently fizzled out. Crockett, who has been assistant county prosecutor on Maui for over 20 years, came here after graduating from the Michigan Law School. The only Negro lawyer in the Hawaiian Islands, it is not generally known that he is a Negro. (*Kansas City Call*, Dec. 1).

## Puerto Rico

In an editorial entitled, "What Puerto Rico Wants," the *Baltimore Afro-American* of November 11, stated:

"There are two views about the Puerto Rican uprising last week which ended in the revolt in the Island and an attempt to kill President Truman in Washington.

"The United States conquered Puerto Rico in the war with Spain and holds on to it because of its strategic nearness to the Panama Canal. United States statesmen declare that if Puerto Rico would be set free as the revolutionists ask: (1) its goods would not come into the United States duty free; (2) it wouldn't also get United States advice and aid; (3) it would have nobody to protect it from stronger nations; (4) it would not have as large a market for its sugar.

"Last Thursday also a Puerto Rican woman asked the United Nations to intervene on behalf of the island and against the United States. What the Puerto Rican revolutionists ask for is absolute independence. The Truman administration has given them authority to elect their own governor but Puerto Rico is still a territory and has no representation as a State in Congress.

"Puerto Rico's gripe is the United States color line, its Jim Crow and segregation of the darker Puerto Ricans, and an attempt to make them less than full citizens even in Puerto Rico itself."

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The United States Employment Service is about to establish full-scale public employment service in both Puerto Rico and the Virgin Islands under a measure recently approved by President Truman. It is believed that organization of the labor force in both territories and opportunities for employment of Puerto Ricans and Virgin Islanders on the mainland as well as in the islands, can be greatly improved by establishment of a full United States Employment Service.

With the national mobilization program expected to create special manpower problems on the mainland, Puerto Rican officials have been seeking ways to ensure that, wherever possible, Puerto Ricans can help to fill manpower needs. In spite of steady progress in creating jobs in Puerto Rico, there are about 100,000 unemployed. (*Pittsburgh Courier*, Nov. 11).

## Hayti

The United Nations International Children's Emergency Fund last week voted to spend \$320,000 in Hayti for yaws and syphilis control. This action was part of a total program approved for Latin America by the executive board of the Fund. Other nations aided will be British Honduras, \$34,000 for supplementary feeding programs and control of insect-carried diseases such as malaria; Costa Rica \$151,000, and the Dominican Republic, \$74,000 for yaws and syphilis control. . . . Hayti's ministry of health thru its yaws eradication and rural syphilis control service will administer the program and the World Health Organization of the UN will provide technical assistance. (*St. Louis Argus*, Dec. 1).

## Indians in South Africa

Mme. Vijaya Lakshmi Pandit, India's Ambassador to Washington, before the United Nations condemned today the Union of South Africa's treatment of some 300,000 resident Indians that she said were exposed to segregation and discrimination and denied "fundamental rights and human freedoms in every sense of the term." These people have been required to live in "a situation full of bitter humiliation" deliberately fostered by a government that is now attempting "the complete degradation of the indigenous and Indian populations and the early extinction of the latter," she said. South Africa has maintained that "it is none of our business how it treats Asiatics," she asserted. She then warned the Assembly's Special Political Committee of "the wider implications of a policy which imposes a permanent stigma of inferiority on almost half the human race."

The case for India was set forth in a resolution also sponsored by Burma, Indonesia and Iraq. It expressed the opinion that South African legislation segregating population groups (*Interracial News Service* May-June, 1950) contravened the purposes and principles of the Charter of the United Nations and the Declaration on Human Rights, and would have the General Assembly recommend that all steps necessary to remedy the situation be taken "speedily."

The defense of South Africa was made by Dr. T. E. Donges. He contended that on both juridical and political grounds the charges could not be made to stick. The South African delegate disputed the right of the United Nations to concern itself with a domestic issue, predicted that such interference would establish an "insidious and dangerous" precedent.

. . . Dr. Fadhl Jamali of Iraq attacked Dr. Donges' argument on jurisdiction. "This is not a question of internal affairs," he said. ". . . It is a much bigger issue, a human question in which Asiatic is against the Westerner, colored against white — vast international implications extending far beyond the shores of Cape Town. Unless the people of Korea, Indo-China and elsewhere in Asia feel the United Nations stands for brotherhood among men, all our work here will have been in vain." (*The New York Times*, Nov. 15).

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A conference among India, Pakistan and the Union of South Africa to discuss the policy of racial segregation in the latter country was proposed last Thursday in a five-nation resolution presented to the UN General Assembly's Special Political Committee. The resolution, sponsored by Bolivia, Brazil, Denmark, Norway and Sweden, suggests the possibility of the appointment of a mediator if the three nations cannot agree. (*Kansas City Call*, Nov. 24).

## Eritrea-Ethiopia Union

By a vote of 38 to 14, with 8 abstentions in the United Nations Special Political Committee on Saturday, the question of the disposition of Eritrea got on the way toward final settlement. This was the result of a special effort by the United States and 14 member-nations of the UN, supported by the United Kingdom and France, last-minute converts to the proposal of union of Eritrea and Ethiopia.

... The plan adopted ... would unite Eritrea with Ethiopia in a federation under the Ethiopian crown. Eritrea would possess local self-government, guarantees of human rights and fundamental freedoms; and the rights and privileges of the 30,000 Italian minority and the Moslems would be safeguarded. Eritrea would have legislative, executive and judicial powers over domestic affairs. The federal government with headquarters at Addis Ababa, the Ethiopian capital, would have control over national defense, foreign affairs, currency and finance, foreign and interstate commerce, domestic and foreign communications, and ports. The union of the two countries would add 1,060,000 souls to the Ethiopian population of 15,000,000, increase the size of Selassie's empire ... and give Ethiopia an outlet to the seas and oceans of the world.

According to UN schedule, the plan of union between the two countries must receive the approval of the General Assembly at Flushing and be completed not later than September 15, 1952. ... (*New York Amsterdam News*, December 2).

## Negotiation With Capetown

A compromise solution of the problem of the international status of the territory of South-West Africa, strongly opposed by the Union of South Africa but backed by forty-five nations, including the United States, Britain and France, was adopted yesterday by the United Nations General Assembly in plenary session at Flushing Meadow. The compromise established a five-nation committee to negotiate with the Union Government about the measures needed to put into effect the advisory opinion of the International Court of Justice that the area should continue to be a mandated territory, with the United Nations succeeding to the supervisory functions of the League of Nations. Denmark, Syria, Thailand, the United States and Uruguay were asked to name representatives to the committee. . . .

J. P. Joose of South Africa charged that the compromise "practically closes the door" to a "friendly" solution. . . . The Rev. Michael Scott, who has pressed the case of South-West Africa before the United Nations, hailed the compromise as "a great reassurance to Africans everywhere." (*New York Times*, Dec. 14).

## EVENTS AT HOME

**NEGRO LITERATURE EXHIBIT**—The books and other materials now being shown at the Library's Main Building (New York City) . . . display the work of the Negro's hands and mind for hundreds of years," reads an editorial in the *New York Herald Tribune* of December 11, commenting on the Schomburg Collection. "The oldest book in the collection is a narrative poem in Latin published in 1573 by Juan Latino, a one-time slave who held the chair of poetry at the University of Granada in Spain. American names are well represented from the Revolutionary War to our own wars. Perhaps the fact that most of this collection's interest is historical rather than contemporary indicates that racial labels today do not have quite the significance they once had. . . ."

**SOUTHERN GOVERNORS**—The South's governors headed back home from their annual conference Wednesday, pondering the suggestion that Negroes be permitted to enter Dixie's graduate schools and education boards.

The proposal was made by Colgate W. Darden, former governor of Virginia and now president of the state university. He urged the South to solve its racial problems with intelligence and "avoid serious racial troubles caused by prejudice."

The only governor to go on record in opposition to the suggestion was Georgia's Herman Talmadge, who said that his state "absolutely would not follow" Darden's advice." (*Kansas City Call*, Dec. 1).

**FIGHT AGAINST POLIO**—"Today Negro doctors, nurses, and physical therapists are aiding the fight against infantile paralysis all over the country," declared Basil O'Connor, president of the National Foundation for Infantile Paralysis before a gathering at the 10th anniversary of the Tuskegee Institute (Alabama) Infantile Paralysis Center. . . .

Since 1942, March of Dimes money has

financed the training of Negro students at a cost of \$200,000, Mr. O'Connor stated. . . . He pointed out that more than \$2,675,000 has been awarded to Tuskegee Institute, North Carolina College, Dillard University, Meharry Medical College and Provident Medical association for their teaching and training programs. (*Kansas City Call*, Dec. 8).

**INTERRACIAL JUSTICE AWARDS**—Loyd Montgomery, President, Catholic Interracial Council of Hartford, Conn., and Attorney General J. Howard McGrath were presented the 1950 James J. Hoey awards for the promotion of interracial justice (*Interracial News Service*, November 1947) last week by the Most Rev. Stephen J. Donahue, auxiliary bishop of the Archdiocese of New York.

The awards, given annually to one white and one colored Catholic were established in 1942 to honor Mr. Hoey, deceased, . . . who was the first president of the New York City Catholic Interracial Council. (*Baltimore Afro-American*, Nov. 11).

**WOMAN SURGEON**—Dr. Helen Dickens, Philadelphia physician, was inducted into the American College of Surgeons at its sessions in Boston during October. A graduate of the University of Illinois Medical School, Dr. Dickens is the first Negro woman to win membership in this body. (*Chicago Defender*, Nov. 4).

**UP NEW ENGLAND WAY**—The Rev. Roland T. Heacock, Negro, former Army chaplain, has accepted the pastorate of the Staffordville (Connecticut) Congregational Church at the request of its white congregation.

Said an editorial in the *Kansas City Call* of Dec. 8: "When this sort of action no longer is 'big news' but is normal, everyday routine, then and then only will we as a nation qualify to lead other peoples of the world toward democracy."

### DEPARTMENT OF RACE RELATIONS

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